This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

C
8608
50.5

ook · Millenism Confounded
1650

Digitized by Google

C 8608.50.5

HARVARD
COLLEGE
LIBRARY

Digitized by Google

Digitized by Google

Digitized by Google

MILLERISM CONFOUNDED,

AND THE

SECOND COMING

OF

OUR LORD

ELUCIDATED.

BY ICHABOD COOK.

PROVIDENCE:
PRINTED BY M. B. YOUNG,
24 WESTMINSTER STREET.
1850.

Digitized by Google

C 8608.50.5

HARVARD COLLEGE
JUL 5 1934
LIBRARY

George F. Partridge
Cambridge

Digitized by Google

MILLERISM CONFOUNDED.

The stone cut out of the mountain without hands, which was to gradually grow into a great mountain, and fill the whole earth, was evidently the Messiah; and of course this was a figurative expression, showing the gradual growth of His kingdom, which was to be set up in the days of those kingdoms which Nebuchadnezzer saw in his dreams —not one day after all those kingdoms had been swept away as the chaff of the threshing floor—and is more literally understood to be in all those days than in one day. This stone both Jew and Gentile builders have rejected, prefering the traditions of their fathers' vain imaginations of a splendid visible kingdom, to the plain literal sense of the words of Moses and the Prophets, and Jesus Christ. But the stone which the builders rejected has become the Head-stone of the corners of the walls of our salvation. And Peter's chief object, in both his Epistles, appears to have been to turn the attention of his readers to be mindful of what the prophets had spoken; and more particularly what they had said concerning the events that would occur in this great day of the Lord; when He, the Sun of Righteousness, should shine on all, from the east to the west. And these prophecies are very important in understanding what our Savior and his Apostles said; for they made great use of these. The prophets showed that the Hebrew Nation, with its institutions, must be dissolved; that this old heaven must pass away with a great noise,

Digitized by Google

which took place as foretold. Daniel very plainly shows that the heaven spoken of by him was here upon the earth; for the little horn, which was the power of the Roman government, cast down some of the hosts of heaven, and the stars, and stamped upon them; and we know by the event what these were; for the Romans never had any power to stamp upon the hosts of any higher heaven, or the stars of the higher regions. It was also shown that the little horn should magnify himself even to the Prince of the hosts. We know well that it was by the power of the Roman government that Jesus was crucified, as shown by Daniel: "He shall also stand up against the Prince of Princes." 8 : 25. As Jesus is the Sun that lights up this heaven, so they that turn many to righteousness, are called stars. Many of these fell by the power of this government. And what other stars were ever trodden under their feet? Why then should we look for the falling of any other? Jesus, having shown to his disciples certain events by which they might understand, and escape from the terrible day that was hastening upon all Palestine, so often foretold by the prophets, says, "Immediately after the tribulation of those days shall the sun be darkened, and the Moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other." Mat. 24 : 29. When Jesus had described these events, they asked him,

Digitized by Google

"Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together." Luke 17 : 37. Moses had foretold that if they, (the Jewish nation,) neglected to do his commandments, that among the multitude of curses which the Lord would send upon them, one would be a nation "as swift as the eagle flieth;" describing many of the most remarkable events which took place at the destruction of Jerusalem. Doubtless this pointed to the eagle on the Roman standards, as well as to the answer of Jesus: the Jews being the carcass around which the Roman eagles gathered. Deut. 28: 49. The prophets also made use of this sign as a warning when this terrible day should come upon them. "Set the trumpet to thy mouth; he shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law. Hos. 8: 1. Behold, he shall come up as clouds; and his chariots shall be as a whirlwind; his horses are swifter than eagles. Woe unto us for we are spoiled. Jer. 4: 13. Our persecutors are swifter than the eagles of the heaven, they pursued us upon the mountains, they laid wait for us in the wilderness. Sam. 4 : 19. This terrible day, though long delayed, come at last, and fulfilled what the prophets had spoken concerning it.

What ignorance does it show to be looking for events now which Jesus said should occur immediately after the destruction of Jerusalem? Did he not understand the meaning of the word? Did he not purposely use that word, that we might understand that it was the same Jesus whom he had promised in the comforter to all the righteous from that day to the end of the world, that ascended

Digitized by Google

up into heaven, that should descend? And while they stood gazing up, instead of looking for the Holy Ghost which he had told them to wait for, were repremanded by, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Showing them that it was the same Jesus, though his descension should be invisible to the eye of flesh—that he again would dwell in bodies of flesh, in like manner, not in the same manner, as some would have it, for if they had meant so, they would have said so, for angels know what they say. Let history inform us of the events that followed this awful calamity of that Nation, when the whole Nation were rolled together as a scroll (a long written paper rolled up) in Jerusalem, when their Nation was dissolved, as foretold by the prophets. Did the Sun of righteousness shine with the same brightness upon the moon, which represents the Church, shining with borrowed light? Did not the stars of the Church fall one after another? And were not the powers of this heaven—where his angels gather the elect from the four winds—shaken? Here also the sign of the Son of Man appeared, as foretold by Isaiah. "And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night. For upon all the glory shall be a defence." 4 : 5. This was to be in a day clearly described above like the present. These clouds were typified by one visible to the eye of flesh under the Mosaic dispensation, for the very reason that they are invisible to that eye. But they appear to the eye of faith; "For they shall see the Son of Man coming in the clouds of heaven, with

Digitized by Google

power and great glory." Lest deceivers should say this was not the same Jesus, he assures us that all these events should occur before that generation passed away.

As the Millerites try very hard to make like mean the same, I will give the meaning of the word from Walker: "resembling, having resemblance; equal, having the same quantity." In using this word, we say one thing looks like another, which has but a little resemblance. If it looks more like it, we put some qualifying word to show it; as *exactly* like it. It is the same Jesus that comes and abides with all them that serve him, in these bodies of flesh; bringing their sins to judgment beforehand; and as he says of him that believeth not, "The word that I have spoken, the same shall judge him in the last day." But some will say, this is not his coming in his glory. Let us look into this and see what the prophets and his apostles say about it. "When the Lord shall build up Zion, he shall appear in his glory." Ps. 102: 16. When shall this be? The prophet informs us it will be at the dissolution of the Mosaic institutions. He having foretold the destruction of Babylon 140 years before the Jews were carried away captive there, in the 70 years captivity, and long before the Roman Nation existed, he pointed out the dissolution of the whole of Palestine, and the origin of the nation that should do it, and that they then should be told that Zion was founded, and that a poor remnant should trust in it. Isa. 14: 31. "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. And the firstborn of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he

Digitized by Google

shall slay thy remnant. Howl, O gate; cry O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed time. What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it." This Northern smoke or army of the Romans, is many times spoken of by the prophets. Joel very particularly tells what they will do if they do not refrain from their sinful ways, and that if they do he will remove far off from them the Northern army. 2: 20. He says, "they shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining. And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible." 2: 9. This is that day which Peter told them would come. And the earth quaked before them; their heavens trembled, and passed away with a great noise; and the luminaries of their heaven were dark. Josephus, their own historian, gives a very affecting account of the fulfilment of these events while the heavens and the earth remained in the great store of the Almighty, reserved for the purpose of his judgments. The earth still remains as a place of judgment for the scoffers, who are looking for Jesus to come in a body visible to the eye of flesh, to set up a kingdom that may be observed with that eye: disregarding his words: "The kingdom of God cometh not with observation."—"The kingdom of God is within you." Luke, 17: 20—

Digitized by Google

Here was a direct answer to those Jews, who, from the promises of the prophets, were looking for the same sort of kingdom; one visible to the eye of flesh. They were told that this kingdom would be invisible—that is, it could not be observed with the outward eye, because it was within them by his spirit, that governs all his subjects. How strange it is that so many regret this plain answer of Jesus, which cannot be understood in any other sense than an invisible kingdom in man; so that if any should pretend to be Christ, here or there, and they should say, Lo here, or lo there is this outward kingdom begun; ("For many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them;") it might be known that they were all liars, because no Christ ever would set up such a kingdom here upon the earth. Are not the Millerites still looking for a kingdom that cometh with observation? denying the words of Jesus, and clinging to the traditions of the fathers! I never have found the man that could wrest the word *observation* to any other meaning. "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." Mat. 16; 28. Daniel showed this kingdom would be set up in the days of those kingdoms which are nearly passed away; the time not limited to any particular period, because it is set up in the hearts of individuals in the periods in which they exist. Here begins the new covenant, a law written in the heart where he erects his throne. Here begins the new heavens and a new earth, (Isaiah 65: 17,) which Peter looked for after the passing away of the old heavens. "But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's

Digitized by Google

fire, and like a fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the Sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mat. 3: 2. Well did Peter recommend a looking for and hasting unto this coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. The word fervent, I believe, is nowhere used in the whole Bible in any other sense than as applied to a spiritual operation. Was this burning by elementary fire, how could they haste unto it? Or what could it benefit them? Paul truly said, "Now once in the end of the world (Mosaic institutions) hath he appeared, to put away sin by the sacrifice of himself." Heb. 9: 26. That the new heavens are the people under the new covenant is shown by Isaiah, 51: 16. "I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." And he very clearly points out the day when this should be, by telling what should befall the people of old Zion in the dissolution. "And thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground. And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one

Digitized by Google

that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning: And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." Isaiah 3: 25. Here we are shown, that in those great tribulations, some of Israel after the flesh, should escape, and bring forth excellent fruit, and this would be in the same day in which women would eat their own bread, and wear their own apparel; living as in the present day, wanting to be called christians merely to take away the reproach of their past sins. Again we are shown, that every dwelling place of spiritual Zion shall be covered with a cloud by day, and the shining of a flaming fire by night. Is this a visible cloud to the eye of flesh, or a spiritual one, represented by that that covered the tabernacle in the wilderness, and elsewhere, as a guide? Paul says, "Ye are not come unto the Mount that might be touched, but ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem," &c. This cloud may be felt, though it cannot be touched with the hand; and it will defend us, if we will be guarded by it. Jesus will come to every dwelling place of Mount Zion, and create a cloud there; making it a living temple, where his holy fire shall send up the smoke of incense in holy prayer.

Having shown that Zion was founded when the old heavens were dissolved, or passed away, and that the Lord would appear in his glory when he builds up Zion, we may understand Jesus, when he said, "Heaven and

Digitized by Google

earth shall pass away, but my word shall not pass away." "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." Mat. 5: 18. "But the earth abideth forever." Eccl. 1: 4. He fulfilled the law, and said on the cross, it is finished, and bowed his head, and his soul departed from the body of flesh it had taken up for that purpose. Every jot or tittle of the law of Moses must continue till heaven and earth passed away, if it was not all fulfilled. The heaven here upon the earth—these bodies, composed of spiritual and earthly substances—where Jesus dwells, is often shaken, as Jesus said, the powers of heaven shall be shaken. Paul quotes from Haggai: "Yet once, it is a little while, and I will shake the heavens and the earth," &c., from which he shows that those things that are shaken must be removed, to make room for the new covenant. "Wherefore, we receiving a kingdom which cannot be moved." This makes it very plain that he understood the heavens and earth there spoken of, to be all that comes by an external law, that the subjects of his kingdom may walk by the law of his spirit. When the Lord, by the mouth of Isaiah, informed all nations that his fury would be upon all their armies henceforward, he says, "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." In opening the seals—the events which would occur in the church—the first showed Jesus going forth to conquer all. The second, the spirit of war, which took peace from the church, and they ruled by the carnal sword. The third, the hireling priests in black, seeking their wages. The fourth, persecutions by the church, and death

Digitized by Google

and hell in their church-power followed. The fifth, the servants of Jesus, with death staring them in the face, if they served Christ rather than the beasts of the church. The sixth, a great earthquake in the church, a house divided against itself; her Sun become black as sackcloth of hair, and her Moon (the church) stained all over with blood. Then they who had been as stars fell to the earth, as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind; and their heaven was rolled together as a scroll; and the mountains they had built, and those encircled by living water, were moved out of their places. Rev. 6. The Jewish church had her signs and wonders described in like similitudes, which should instruct the wise and warn them of what was coming upon them. "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel. 2: 30. That day came, and found the christians fled to the mountains.

I think I begin to hear the Millerites say, why so much of this? Let us hear what Paul says about the resurrection, the great day of general judgment, and the death of the unrighteous that follows. Be it so. Paul says, all have sinned and come short of the glory of God; that the wages of sin is death; and that, as in Adam all die, even so in Christ shall all be made alive; and you, being dead in your sins, hath he quickened together with him. If ye then be risen with Christ. All this shows a resurrection of the dead. But, will you say with the serpent, these did not really die? This is the only death that all men die. For on such as have part in the first resurrection, the second death has no power. For the second death is being cast into the lake of fire. As the first birth is not the beginning of life, but only

Digitized by Google

the change that takes place when the child begins to breathe elementary air, so the second birth is that change which takes place when he breathes the Holy Spirit. So also death is nothing but changes which take place in the person. What necessity then for writing whole volumes to make out that it is that childish idea, gained in infancy, by seeing a dead body, before he learns that a person has a soul. The dividing assunder of soul and spirit is what Paul makes the first death to be ; or a separation of the breath of life ; not common air, for this is dead matter ; but that which Jesus breathed on his disciples after his resurrection, and said, receive ye the Holy Ghost. How childish the idea, that God breathes elementary air ! And more so, that this is the soul ! They who have suffered this death have not lost all consciousness, from which we may judge that the second death will be like it ; and Paul must have been a poor grammarian when he wrote of this class, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," if he meant only a momentary punishment. But the Millerite will quote from Malachi, " The day that cometh shall burn them up, saith the Lord of hosts, that it shall neither leave them root nor branch." I heard a Millerite preach upon the operation of fire, in relation to its burning up the earth, as told by Peter, wherein he gave a very philosophical view of it. He showed that not a particle of matter was wasted, or annihilated but that it merely decomposed the elements, and each returned to its native fountain. It is just so with the root and branch of a tree, when consumed by fire. Wherefore it is a very just comparison of the operation of decomposing of the body, soul and spirit of a sinner. The body is decomposed into its proper elements, the spirit returns to God that gave it, and the soul to the company it has mated with.

Digitized by Google

The soul then may be conscious of its loss of eternal felicity, by neglect, and other misdeeds, and this without end, and yet would rather exist so than to be annihilated; and cannot think hard of them, that brought him into existence. We have by this time learned the meaning which Paul put for the meaning of the words Death and Destruction. Now I will see what Walker says, "In theology, damnation, eternal torments." Of destruction he says, "In theology, eternal death." These words have various other meanings in Walker and in Scripture, as where Moses said, "Every soul which will not hear that prophet, shall be destroyed from among the people." Here every soul which will not obey that prophet, (for such is the meaning of the word hear, in this place,) shall not be of his people for a period, as a limited punishment. He that is subject to either of these deaths is mortal; but when the righteous have run their race, they are crowned with immortality. As Jesus had said, "Now is the judgment of this world," doubtless, Paul took him to mean as he said; for nothing can be plainer than these words; and I cannot give you words that will be plainer, than to say, I believe, now is the general judgment of this world progressing. Therefore, Paul says, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Tim. 5: 24. He doubtless knew that Jesus had said, that "The word I have spoken, the same shall judge him in the last day." Peter also was confirmed in this, for he says, "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God." All these passages are very plain; but there is one of Paul's which is not quite so plain to some, viz: "As it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the

Digitized by Google

sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." He has shown why it is appointed unto men once to die, "So death passed upon all men, for that all men have sinned." Rom. 5: 12. None but the spiritual death is appointed unto all men, and this must take place before judgment, and all that look for him will see him with the eye of faith. If he comes in a spiritual body, Paul has told us he must be spiritually discerned. He has forbidden us to judge anything "until the Lord come who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." So if we deny that he is come to us, we are evidently in a state not fit for judging of spiritual things. He has told us that it is by the spirit of man (the soul) that we know the things of a man; and by the spirit of God that we know the things of God. "Awake to righteousness, and sin not; for some have not the knowledge of God." He thus prepared the way to describe the resurrection, and calls him a fool that inquires with what body they come. And he makes use of the same comparison which our Savior used to show the necessity of his laying down his life, like a wheat-corn, that he might produce fruit enough to plant every heart with a seed, that would judge them for their sins, and lead them into all truth. By his comparison he shows that it is not the same body that is sown which is raised. "Thou sowest not that body that shall be, but God giveth it a body as it hath pleased him." If we say that the body which is buried in the grave is raised, we make the comparison contradict itself, and the plain words above. "There is a natural body, and there is a spiritual body." And if the comparison is good for anything, it is not the same body that goes into the grave that is raised. And we have abundance of proof that the soul does not go into the grave, unless the

Digitized by Google

person is buried alive; and then it will immediately rise. "For as the body without the spirit is dead," so the body with the spirit in it is alive; and there is no Bible proof that the soul goes into the grave. It is said of Rachel, "as her soul was departing, (for she died) that she called his name Ben-oni." Gen. 35: 18. "Then Abraham gave up the ghost, (which is the soul) and died." Gen. 25: 8. "And Isaac gave up the Ghost and died. Gen. 35: 29. "When Jacob had made an end of commanding his sons, he gathered up his feet into bed, and yielded up the ghost." Gen. 49: 33. By this we see they understood this change in that day. Elijah said, "Let this child's soul come into him again." Paul tells us there are celestial bodies and terrestrial, which differ in glory; and that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. "Behold I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed." Now what was this mystery? Did not the Jews believe with Martha, that "he shall rise again in the resurrection at the last day?" Did not Jesus show her that he could raise the dead at any day; and tell her that "whosoever liveth, and believeth in me, shall never die?" Did Jesus mean the earthly body should not die? or the soul? We know that the body does die when the soul departs from it; and where does the soul abide till the last day? The last day upon earth has come to that soul; it has been changed in a moment, in the twinkling of an eye; and shall this still remain a mystery? The trumpet of death has sounded. The trumpet was used in the wilderness to sound an alarm that the cloud was taken up, and they must pre-

Digitized by Google

pare to remove to another place. The soul has departed from the body, and shall it return in some after age to put on this corruptible body? No! Flesh has no more right to the inheritance of the kingdom of God than blood has. But the righteous soul, that was subject to mortality, has gained the victory over death and the grave. Death, its last enemy, is destroyed; the soul is no more subject to death, but has put on immortality—"Death is swallowed up in victory"—the end of this world is come to him. Christ has subdued him, and put down all his natural will to rule by his own authority and power, and made him a willing subject, and sent him to our Father to be subject to him, even as Christ is subject. So we see that flesh and blood, as well as bones, cannot inherit the kingdom of God. But the Millerites say flesh and bones will inherit it; that these have a promise of an inheritance in the world to come; and that corruption will inherit incorruption. Herein they are wise above what is written.

Christ is the first fruits, who gives life to all who die in Adam. This was typified by certain reserves made for the Levites, to live upon, in the law of Moses. Christ is the bread of life which supports all his servants, all that offer sacrifices in his living temple. These are made alive in him, one after another in his own order, as generation follows generation, at his coming, severally. He says nothing about his being first in the resurrection, for many had risen before Christ, both in soul and body, as witnesses to the eye of flesh. As the soul is the body which Jesus said should never die, instead of calling this change death, they call it sleep.

Paul, to stir up some of the Thessalonians in a belief that they should see their departed friends again, says, "I would not have you to be ignorant, brethren, concerning them

Digitized by Google

which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent (prevent means here to go before, or as soon,) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we ever be with the Lord. Wherefore, comfort one another with these words. But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: We are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

From this we learn that God would bring the saints with him which had gone before, when they, who were in Christ, and remained so till his coming, should be caught up in the clouds, which are on every dwelling place of Zion, to meet the Lord in the air; that, of course, those saints had risen first; that the Lord himself descends in the shout of his ministers, in the voice of "him that speaketh from heaven," and in the alarms of death, (the last trumpet) when the soul goes hence to be seen by the eye of flesh no more; but to be always present with the Lord in whatever part of space

Digitized by Google

we may be. Space being unbounded, has no centre nor outside, no up nor down; and eternity would be necessary to traverse it, though one moved with the swiftness of light. Wherever the Lord is, there is heaven; but space may be very differently occupied by him. He dwells in all the saints of this lower heaven, and is with them when they take the wings of the wind to more glorious mansions. With him who dwells in any part of this boundless space where he pleases, ascending and descending, coming and going, are all alike; but to us, he comes and goes. From the above we also learn, that there are times and seasons of his coming to take us away, which there was no need of his writing about, for they were all children of the light, of the shining of a flaming fire by night, and of the sun of righteousness by day; and, as to the wicked, who had wasted their oil, and neglected to be prepared, it would come as a thief in the night. To the first that day could not come as a thief; to the last it would come when they should cry peace and safety. To them it would be the day of Christ, his treading them as in a wine-press.

The Thessalonians being alarmed at this Epistle, Paul and his associates write again. After addressing the church in God in a very flattering manner, they again describe the coming of our Lord in flaming colors upon their persecutors, saying, "And to you who are troubled, rest with us, when the Lord shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired by all them that believe." This Epistle, doubtless, satisfied them; for this showed them that

Digitized by Google

his time would be when the saints might rest together; that it would be when their Lord come to be glorified in his saints, not out of them; and when he would be admired by all them that believed; and they knew this time was taking place daily. And they knew that their persecutors were going hence to receive their destruction. But to put the case beyond doubt, they say: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, (and to show them that it was not a future coming) and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand, let no man deceive you by any means: for that day (of Christ's vengeance) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." They had been abundantly informed that the temple of God was Christ's people, in whom he dwelt, the temple composed of living stones, that should be more glorious than Solomon's; that this could not be entered by him, "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved;" unless they were like them who receive the word with joy, "which for a while believe, and in time of temptation fall away." Luke 8: 13. The day of Christ's coming to destroy with everlasting destruction, which they had been speaking of in this letter, and Paul had spoken of when with them, could not come upon the children of light, who were all awake, till they served Satan, and were left to him, as some had; for the mystery

Digitized by Google

of iniquity did already work; and Satan had entered the temple of God, and was opposing and exalting himself above all that is called God. And so "we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." 2 Thes. 3 : 6.

Now what, in all the sayings of Paul, looks like those imaginary visions of the Millerites, and the multitude of their coadjutors, who have so often got up an excitement in this way, which ended in the mystery of iniquity, wherein Satan involved many in spiritual darkness and insanity. Of what consequence is it to know with what bodies they come? Christ put on, as some others have, that body of flesh, the way in which he could be seen by the eyes of flesh; but if that is changed into a spiritual body it will be invisible to the eye of flesh, as shown by Paul. John says, "it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him." Paul says, "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord; (2 Cor. 3 : 18;) and also, "Who shall change our vile body (the soul) that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phi. 3 : 21: He says, "our conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ." What heaven was their conversation in? was it not with him in the heart, the proper place to look for him? for "though we have known Christ after the flesh, yet now henceforth know we him no more." 2 Cor. 5 : 16. And he says, "we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "We are

Digitized by Google

confident, I say, and willing rather to be absent from the body and present with the Lord." Does this not show us that, when these tabernacles are dissolved, and we are absent from the body, that we shall be present with the Lord? 2 Cor. 5: 1, 8. But it will be said, that Peter declared that "David is not ascended into the heavens." Peter was showing that David was not speaking of himself when he said "his soul was not left in hell, [his sufferings on the cross, not the grave,] neither his flesh did see corruption;" but was speaking of Christ. And this he proved by showing that David's body did see corruption. This being the only visible part of David, he spoke in the common manner, as we often say, such an one is in his grave; the body that was called David. He that believes the soul departs at death, would use the same argument, without having it imputed to him that he held his soul was dead there, and must be raised from the dead before God could be his God; because God is not the God of the dead.

But I shall be accosted with Job's words, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God." Here we have the only positive assertion that any man will again live here upon the earth in his body of flesh, after it had been destroyed by the worms, that the Bible affords. And I should not have been more surprised (if it were not a common practice to use Job's words,) to hear Satan's used, to prove that sin did not produce death. The temptations of Satan and of Job's wife did not cause Job to sin with his lips; but when his three friends brought so many false accusations against him, he could not bear it; and he justified himself rather than God; and he was called to an account, first by Elihu, then by the Almighty, who said, "Who is this that

Digitized by Google

darkeneth counsel by words without knowledge?" Can men, who have been conversant with the Scriptures, ignorantly use these words? If Job's words are true, then there would be no resurrection; for he says, "man lieth down and riseth not till the heavens be no more; they shall not awake nor be raised out of their sleep." Very likely that Job meant nothing more, in this, than that the body would rise no more; the only part of man that lies down in the grave; and it has always been the practice to call this the man. It is said of Abraham, Isaac and Jacob, that they were buried in Machpelah; yet it is said that their souls departed at death, as I have before shown. And, to the present day, we say such a one was buried here; also, he is in heaven; for we believe that an eternal separation has taken place; and that the outward man lies there, and the inward man is in heaven. "Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4: 16. "For the things which are seen are temporal; but the things which are not seen are eternal." 18. Knowing that he which raised up the Lord Jesus shall raise up us also." 14. Paul was persuaded that "whosoever liveth and believeth in me, [Jesus] shall never die." John, 11: 26. So the inward man is renewed day by day, by the bread of life, which is Jesus, when the outward man has perished; for Jesus has said, "if any man eat of this bread he shall live forever."

The disciples wanted to know three things: when the destruction, which Jesus had told them would come upon their temple, would be; what should be the sign of his coming, and of the end of the world. He gave them a long history of events which would occur, and then said: "But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all

Digitized by Google

the world, for a witness unto all nations, and then shall the end come."....." But of that day and hour knoweth no man, no, not the angels of heaven, but my father only. But a the days of Noe were, so also shall the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come." He gives them to understand that the gospel must be preached in all the world. I should understand it individually by Christ's spirit—and then shall the end come. As this was to be the witness to them, each individual must be warned. As the end of the world to each individual could not be answered, and as it was of no use to them to know whether there would be an end to this earth or not, he proceeds to show them some necessary things: that it is only he that endures unto the end of this world, (to serve him) can be saved. This end would come unawares, unless they watched, as the flood came and swept all away at once, except them in the ark; but in this case, one would be taken and another left; but all this class would be swept away unawares one after another.

" Watch therefore; for ye know not what hour your Lord doth come. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." He gave them a sign of the destruction of Jerusalem, which was, " when ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place;

Digitized by Google

then let them which be in Judea flee into the mountains." This sign was known to the christians. Immediately after this, should appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. I have shown that when he builds up Zion he appears in his glory; that he would build up Zion when Palestine was dissolved; and that immediately after this all the tribes of the earth should see him coming in the clouds of heaven; and that these clouds are on every dwelling place of Mount Zion, which Paul declared they had come unto. Daniel had a night vision in which he saw one like the Son of man come with the clouds of heaven; and there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 18. What can be more childish than to believe these clouds of heaven to be the clouds of our atmosphere! the breath of life to be mere air! As well might Satan say, the living water is nothing but that that springs out of the ground; that this is what Jesus meant should be in them that drink thereof, a well of living water springing up unto eternal life; because this supports these elementary bodies; because it is their life. He would thus make the ocean to be Abner Kneeland's God; the great fountain from which all living waters flow!

"The Ancient of days did sit, whose garment was as white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judg-

Digitized by Google

ment was set, and the books were opened." Did he not come? Has not a thousand thousands ministered unto him? and ten thousand thousand stood before him? Do not all the nations of the earth stand before him, and not far from him? Does not the fiery streams of his mouth now judge men for their sins? and daily cast some from his presence? Is not the judgment then set, and the books opened? If not, how came the names of those women and others, who labored with Paul, written therein? Phi. 4: 3. "He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3: 5. "All that dwell upon the earth shall worship him [the beast] whose names are not written in the book of life." Has he not judged among the nations and individuals, and blotted millions of names out of the book of life, by destroying them with everlasting destruction from his presence? "He shall not fail nor be discouraged, till he have set judgment in the earth." Isa. 42: 4. It was to every nation, kindred, tongue, and people, that the angel said, The hour of his judgment is come; and it was to them that dwelt on the earth. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."7·

It was expedient for us that he should not continue with us in that body of flesh to judge the world; because it would be impossible to do this while confined to one body; for it would require him to judge more than fifty a minute successively through all ages; admitting the inhabitants to depart out of the world as in the present age. How then can he judge the whole family of man in one day, in a single person? "I tell you the truth. It is expedient for you that I go away; for if I go not away, the comforter will not come unto you;

Digitized by Google

but if I depart. I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." All this is verified in our own experience. We are reproved by this just judge for our sins; and the prince of this world is sentenced to depart; and, if we are obedient, we are comforted, and our sins go to judgment beforehand; but if not, this reprover will judge us in the last day.—John, 12: 46.

It is true the word day is used to signify various indefinite lengths of time, and we must understand its meaning to be that which most easily harmonizes with the subject. "God called the light day, and the darkness he called night." This was the first definition given to day and night by the Almighty. And he has applied it to either, the light of the sun or the light of his spirit. As the last always shines with him, there is "no night there." As this shines on individuals during their probation, whether in longer or shorter periods, it is called the day of the Lord. So also those tribulations which are foretold by the prophets, the time of their visitation is called the day of the Lord. It was in relation to those, events, foretold by the prophets, that Peter alluded when he said, "the day of the Lord will come as a thief in the night," as is evident from the whole context. The Lord was not slack, but long-suffering—sparing the apostles and other disciples before the dissolution of the whole of Palestine; so Peter gives us to understand that the day of the Lord is an indefinite time; not just a thousand years, as some try to understand it, in order to make the penalty pronounced upon Adam's sin harmonize with their definition; but as a thousand years which may be for a longer or shorter time. As

Digitized by Google

time with him is not measured by our sun, but by the shining of his own light, so that in the first resurrection from that death that passed upon all men, because all had sinned, the time which Satan is cast out of them that serve Christ is called a thousand years—for the past and the future are viewed by him with a single glance—it being only so long as they lived and reigned with Christ, in which Satan has no power to touch them—after this time expires with the wicked, Satan is suffered to deceive them again. This thousand years may take in all the minutes in which they so live here upon earth. When this time is expired, Satan is loosed upon them "and they went up upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them." "The wrath of God is compared to fire." Ps. 18: 8. "And the effects of his wrath, which are war, famine and other scourges, are described under the same idea." Ps. 66: 12. Jer. 46: 45.—*Cruden.* Devour is to destroy in some sudden manner, as "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"—no more to view his glorious works in the higher spheres of his creation. John shows that it is in the first resurrection, that these reign with Christ; that it is here upon earth, and that the souls of them that were beheaded for the witness of Jesus, were here with him—agreeing with Paul—ye are come to an innumerable company of angels—and that they sat upon thrones. "To him that overcometh will I grant to sit with me in my throne"—agreeable to the promise; not "Of the fruit of thy body will I set upon thy throne," or "their children also shall sit upon thy throne (David's) forevermore," for this was on condition, "If thy children will keep my covenant," and they broke it; but, "It shall come to pass, when

Digitized by Google

ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." Jer. 3: 16. "Jerusalem shall be inhabited as towns without walls." "For I, saith the Lord, will be unto her as walls of fire round about, and will be the glory in the midst of her." Zach. 2: 4. His spirit is the fiery walls of this heavenly city that comes down from above, and they that die in Adam —they that are dead in trespasses and sins, must be made alive in Christ before they enter this city. For "there shall in no wise enter into it anything that defileth." Rev. 21. 27. "And you hath he quickened who were dead in trespasses and sins...But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2: 1: "Buried with him in baptism, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him." Col. 2: 12.

Does not the apostle tell us that they, as well as Christ, were dead, and have risen with him, by grace; which is the life (the resurrection) of the soul? And has not Jesus told us that all such are in him, and in the Father? And is not this the house which Paul says we groan for?—"Earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed, we shall not be found

Digitized by Google

naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life." 2. Cor. 5: 2. To the soul that continues to be clothed with this pure white garment, mortality is swallowed up of life. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked." Can all this be without a ressurrection? "The soul that sinneth, it shall die." Not the body of flesh and blood. The holy spirit departs from the defiled temple, and the soul has lost its spiritual life; as when the soul departs from the body, the body is dead; so death is the reverse of birth. As we feel the passing to and fro of the invisible wind at times, "so is every one that is born of the spirit." As the light of the lightning, at intervals, shines on all, "so shall also the (invisible) coming of the Son of man be." How true all the comparisons of Jesus are! These every-day changes very truly represent that important change which the Son of man produces by his second coming. "Verily, I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." "There is a natural body and there is a spiritual body." Paul does not say there is a natural body, and there will be a spiritual body; but there is (now) a spiritual body. And though "he that is joined to the Lord is one spirit," yet there is a dividing asunder of soul and of the Holy Spirit. The soul is sown in the natural body, it is raised a spiritual body. It is sown in corruption, it is raised in incorruption." The body in which it is sown must corrupt; and the soul itself is corruptible by sin. "There are also celestial bodies, and bodies terrestrial," different in glory.

Digitized by Google

But many will say, these are strange notions. Shall we disbelieve all our learned divines, and believe you? Were not similar questions asked in Christ's first advent? Did not that which succeeded harmonize with what the prophets had spoken? Have we not the double advantage of them, in not only reading their words, but of reading the fulfilment of their words? "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day. And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. Behold, the days come, saith the Lord God that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 9. Behold them now scattered among the nations! destitute of the word of God through prophets! The day came upon them, in which their sun went down at noon! And the earth was dark in a clear day, by a smoke from the north! Their feast was turned into mourning by their enemies casting a trench about them, and instead of feasting they had fire and smoke, famine and pestilence to contend with. And I appeal to you, my readers, to judge for yourselves, whose views most harmonize with the scriptures, those views most prevalent among christian professors, or mine, in respect to the second coming of Christ? But I would have you judge candidly, examining the scriptures carefully, with an unbigoted mind; for the wisdom that comes down from above is "without partiality

Digitized by Google

and without hypocrisy." Do this boldly, not fearing the goddess popularity, nor the chains prepared by her to bind you in ignorance, and keep you from reading whatever may expose her ways of worship. Trust not to any of her colporters alone for a supply of knowledge.

But the Millerites will say, let us hear more from the dreams of Daniel, and about the end of the world. I know not that you have anywhere shown that Daniel says one word about the end of the world. Perhaps you have designed to have your readers so understand some of his words. He heard one saint ask another, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation? to give both the Sanctuary and the Host to be trodden underfoot!" Daniel was informed that it would be 2300 days. "Then shall the Sanctuary be cleansed."

And he heard a man's voice which said, "Gabriel, make this man to understand the vision." He came and said to Daniel, "I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be." He had said before, "Understand, O son of man for at the time of the end shall be the vision." He then explains the vision, which showed the end of that nation as a nation: and this was the end, doubtless, alluded to here. Dan. 8. Surely there is nothing said about the end of the world. The question afterwards was asked, "How long shall it be to the end of these wonders?" It was shown that this must not be answered so as the wicked could understand, till the end of these events, lest they should not use the means to fulfill them: but that Daniel should stand in his lot at the end of these days. And I know not but he stands in his lot at this day, and that it was he who said to John, "See thou do it not; for I am thy fellow-servant, and

Digitized by Google

of the brethren the prophets, and of them which keep the sayings of this book: worship God." The time when the Sanctuary should be cleansed, or the time in which the sanctuary and host should be trodden under foot, was clearly told. I know not but that took place at the time Wm. Miller calculated. He is very far my superior in the history of these events. If he has calculated the time right that the living church, the Lamb's wife, was to be trodden under foot in the wilderness, then she may be come out, clothed with the Sun, and the moon under her feet, and we not know it. If she is no more to be trodden down by persecutions, then the 2300 years are ended, and Miller is wrong in his theory that the world is to be burned then, and that the bodies of flesh and blood, that have rotted in their graves, are to come up again. It may be that the soul of man is a natural body; that each soul has the power of producing its own likeness, as well as the body of flesh and blood; that this natural body (the soul) is sown in an earthen vessel in weakness, and is the very one which Paul tells us is raised in power; "it is sown a natural body, it is raised a spiritual body," and made "mighty through God to the pulling down of strong holds:" "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead:" and that this is nothing short of the first resurrection. There is nothing unreasonable in this; nature teaches us to believe that every living body produces its own likeness. So

Digitized by Google

we shall neither need to resort to the foolish notion of the transmigration of souls. nor to the notion that the soul is a mere puff of wind, which is drawn in at the mouth, and passes off at the draught; but that it is a real living body, which can live independent of this earthly body; that this is Paul's inward man, which "is renewed day by day," "though our outward man perish." This was the man that he delighted in. Neither shall we need to accuse God of creating our souls with a disposition wholly prone to evil; but we shall understand why some are so, and some are holy; each being in the likeness of his parents.

The dark day, and the late shooting stars, as signs of the end of the world, caps the climax, as signs spoken of by our Saviour: Matt. 24. 29. To believe that a mere speck of darkness, which did not hide the sun, from one four-hundredth part of the inhabitants of the world, should be made use of as a sign, to warn its inhabitants of its end, is too childish to require a serious refutation: especially as this was more than 1700 years after the events which He said these signs would immediately follow! The other is much like it, longer afterwards; and like occurrences have often been seen; and this was visible only to a similar portion of the world. Solomon showed that all the outward luminaries of the outward heavens are darkened by the approach of death; and the prophets have used similar expressions, touching events, in the destroying of cities and nations. But I believe our Saviour's signs are to be applied to the state of the visible church, that followed the destruction of the Hebrew nation; when all the hosts of this old heaven were dissolved, and the appointed time had come, when the outward luminaries should be darkened to a great multitude, by the approach of death, and the rest should be dissolved by being scattered among the nations. So the old

Digitized by Google

heavens passed away with a great noise, at the very time foretold that Zion should be founded, (Isa. 14 : 32,) and the new heavens planted, which Peter looked for, from God's promise to Isaiah. "I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people." 51 : 16. "And when the Lord shall build up Zion, He shall appear in his glory. Ps. 102 : 16. "As soon as Zion travailed, she brought forth her children." Isa. 66 : 8. "But ye are come unto Mount Zion." "Every one of them in Zion appeareth before God." Ps. 84 : 7. "And I will cleanse their blood that I have not cleansed, so the Lord dwelleth in Zion." Joel, 3 : 21.

Now in conclusion, my readers, I would invite you not to stand gazing up into the clouds of the atmosphere, but seek Jesus in the clouds of the new heavens, which cover every dwelling place in Mount Zion, (too white to be seen by the eye of flesh :) "so shall ye know that I am the Lord your God, dwelling in Zion." Then may you be blessed with Paul's resignation—"I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith : Thenceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them also that love his appearing." Does not he show that he expected the crown at the day of his deparlure? "Amen. Even so come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

ERRATA.—Page 9, line 7 from top, read *reject* for "regret."

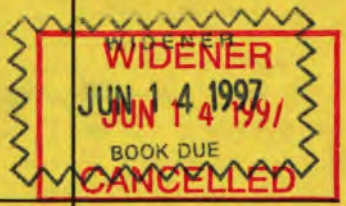
Digitized by Google

Digitized by Google

Digitized by Google

THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

Harvard College Widener Library
Cambridge, MA 02138 (617) 495-2413



Digitized by Google

Digitized by Google